

The Brooklyn Jewish Center Review

What Is Happening In
Upper Silesia?

A New Deal For Judaism

A Prelude To A New Season

The Fourth Dimension

A Stable In Palestine

A Jewish Composer In Name
And Fact— Ernest Bloch

IT TOOK LONG YEARS OF
LABOR AND RESEARCH TO
PUT INSURANCE WHERE IT
COULD GIVE TO ITS MEM-
BERS THE VARIETY OF
BENEFITS WHICH IT NOW
GRANTS . . . AND WE SHALL
DEVOTE THE COMING YEAR
TO FURTHERING STILL
MORE THE USEFULNESS OF
THIS GREAT SOCIAL IN-
STRUMENT.

Equitable Brokerage Co., Inc.

Insurance Brokers and Adjusters

FRANK LEVEY
FRANCIS X. HOEY

JACOB ROSEN

A. J. MARKEL
HARRY VIGDOR

Associate

MANNY C. ROTTENBERG

*With Heartiest Wishes to
all our friends and to the
Center Membership for a
HAPPY NEW YEAR.*

116 JOHN STREET

New York City

IF THE JEWS OF THE
WORLD HAVE RARELY
BEEN MORE UNITED
THAN THEY ARE TO-
DAY—

The members of the Brooklyn Jewish Center should cer-
tainly feel that unity, and in the year to come bring home
to others the privilege of belonging to this notable institution,
housed as it is in a beautiful building containing facilities
such as only an exclusive club can offer.

Membership Fees:

\$50.00 per year per family
37.50 per year for single men
25.00 per year for girls

The Brooklyn Jewish Center Review

Published by THE BROOKLYN JEWISH CENTER—667 Eastern Parkway, Brooklyn, N. Y.

JOSEPH M. SCHWARTZ, *President* HENRY SEINFEL AND HYMAN AARON, *Vice Presidents* FRED KRONISH, *Treasurer* HENRY GOLD, *Secretary*
ISRAEL H. LEVINTHAL, J.D., L.H.D., *Rabbi* JOSEPH GOLDBERG, *Administrative Director*

VOL. XIV

SEPTEMBER, 1933

No. 4

A NEW DEAL FOR JUDAISM

A ROSH HASHONAH MESSAGE

By DR. ISRAEL H. LEVINTHAL

THIS is the day of the New Deal. Under the leadership of President Roosevelt, Americans are fast learning that this age calls for a New Deal in the solution of our economic, our social and our political problems; that the old methods and attitudes, as well as the old shibboleths and platitudes, have failed to heal the ailments that have affected our national life.

It is hardly necessary to say that the President will find hearty cooperation from, and a willing following in, the masses of Jewish citizens of this land. American Jewry will be in the forefront of those eager to usher in the New Deal that shall guarantee a Square Deal to every man, woman and child in this land.

On this Rosh Hashonah, the annual Review Day of the spiritual forces in our Jewish life, it is, however, necessary for us Jews to realize that Judaism, too, as well as America, demands of us a New Deal. The Old Deal that we gave to our spiritual heritage has failed, and failed miserably, to make it an effective, integral part of our life. The indifference, the neglect, the care-free attitude that so many of our Jews display toward the future welfare of their people, toward their faith, their culture and their ideals, have been responsible for the general bankruptcy of Jewish life in America.

WE need an NRA in American Jewish life, a resolve on the part of every Jew to bring about a recovery of those ideals that have given strength and vitality to Jewish life in all the ages past. The NRA for us Jews must have an added meaning to what it has for us as Americans.

N ought to remind us of the *Nationality* of Israel, that is today being battered by enemies as never before since the days of the Spanish Inquisition. The *Nationality* of Israel, the Jewish People, demands a New Deal

on the part of the individual Jew, a sense of responsibility of the one for the others, a new appreciation of the old truth *Chaverim Kol Yisroel*—"all Israel are brethren," each Jew responsible for the welfare of the others. The cause of Palestine, symbol of the *Nationality* of the Jew, is worthy of a New Deal from the great mass of those who hitherto have failed in their duty. Palestine is today the sole hope of our stricken brethren in Germany and in all other benighted lands. Act, then, in the spirit of recovery of the *Nationality* of Israel.

R ought to remind us of the Religion of Israel. Our religious life and ideals, here in America in particular, call for a New Deal if they are to survive the present cataclysm that has come upon them.

I N our own area, we are making a valiant attempt, through the instrumentality of our own Brooklyn Jewish Center, to rekindle the flame of loyalty and devotion to our God, our Torah, our culture, our spiritual heritage, in the hearts of our people. We see how eagerly many, especially of our young people, flock to us to quench their thirst for Jewish thought. Oh, how much we might have accomplished if the people of our community had rallied to our Center's support! Give your Religion a New Deal and it will become once again a source of spiritual life and blessedness to us all.

A ought to remind us of what it stands for in the national symbol—*Act! Act!*—that is the demand of the New Deal. To think about the New Deal is not enough! To say that you are a Jew at heart is not enough these days! You must act! You must prove your belief in the New Deal by acting in the spirit of the New Deal!

(Continued on following page)

In an address which the great publicist, Walter Lippman, recently delivered, he used words which we may aptly repeat to every Jew in this land:

"We live in a great age, and we are put to the test whether we can be worthy of it. . . . The fates are busy. In such moments men have to live greatly or they fail miserably. In the quiet ages, as in the brief pause of peace and prosperity which preceded the war, the easier virtues are perhaps sufficient. But in the ages of storm and stress a people must rise to its destiny or shrink into despair. It must force itself to actions that seem beyond its strength and undertake tasks that would appear to transcend its powers."

May the New Year bring to each and every Jew the desire and the will to live greatly, nobly and worthily, as befits these tragic days. May it inspire each and every one of us to give a New Deal to our America, and a New Deal, too, to the Jewish People and the Jewish Faith. Then shall we have the right to hope and pray that God may inscribe for each and every one of us a year of life and happiness, of peace and blessedness!

OUR LOSS -- BOSTON'S GAIN

IT is with feelings of deepest regret that we of the Center bid farewell and say *Zescho Le Sholom* to Mr. Benjamin Hirsh, a member of our Hebrew School faculty, who has accepted the Principalship of the School of Temple Mishkon Tefillah in Boston, one of the largest and most influential schools in all New England. For more than a dozen years Mr. Hirsh has given of himself wholeheartedly, devotedly and unselfishly to the holy work of instilling a love for our faith and culture in the hearts of our children who were fortunate enough to enjoy his instruction in our Hebrew School. Mr. Hirsh's abilities as pedagogue and his standing in the Hebrew educational field need not be recounted here. Suffice to say that he represents the finest and the noblest in that sacred calling, and is recognized by his colleagues as one in the forefront of his profession.

Not only will he be missed in our Hebrew School, but also by the hundreds of men and women who enjoyed the intellectual treats he offered them every Sabbath afternoon between Mincha and Maariv, when he interpreted for them the holy words of Scripture, Mishnah and Aish Yaakov. It will be difficult to replace him, for very few can satisfy, as he has, the intellectual yearning of the many who came to hear him.

Mr. Hirsh goes to his post accompanied by the blessings and best wishes of his colleagues on the Hebrew School staff, the graduates and pupils of our school, the Hebrew School Committee, the Parents-Teachers Association and all in our Center who have come to know him and to love him.

Zescho Le Sholom U-voach Le Sholom! You go from us with the blessing of Peace on our lips; may you enter your new field of activity also *Le-Sholom*, to bring spiritual peace in the hearts and minds of those whom you will now serve.

I. H. L.

DR. DEWEY'S QUERIES

DR. JOHN DEWEY, writing in the July number of *Current History*, discusses a problem which is of vital interest to parents at this time of the year. He lists certain questions which parents will ask themselves to determine the type of education which they wish for their children. Those questions seem to be of particular importance to Jewish parents.

At the head of the list is the question of whether it is a good thing to bring up the young with the desires and habits that try to preserve everything just as it is today, or should children be prepared to meet change, weigh values and select the good in the new?

Surely parents who value the traditions of their fathers will ask this question and will realize that in this changing, hectic world it is necessary to prepare children to select what is good in the new without losing what is good in the old.

Another question which Dr. Dewey puts is: "How much of the background and development of our civilization do children need to understand what is in the world today?" The understanding of their past is of the utmost importance to our children if they are to be happy members of a society today which so often has little understanding and hence little tolerance.

"How much do they need to become cultivated individuals able to enjoy leisure and carry on worthwhile traditions?" is a third question, and one which is most important to everyone in this day when city committees are being formed for just such purposes.

What is more important than the carrying on of Jewish traditions and Jewish culture during this leisure? Where can the child learn the old songs, poetry and music if he does not learn it in school? For, as Dr. Dewey says, the position of home and school is now completely reversed and the child no longer goes to school to learn only those things which the home and community cannot teach. The school today must teach all which the home of old taught, plus the Three Rs.

Dr. Dewey says the parents' answers to these and other questions and the skill in translating the answers into practice will determine the kind of school chosen. The skill of putting the answers into practice is frequently difficult and often impossible if we cling to the old type school which is so bound with "system" that the needs of the children cannot be met. The modern progressive school is attempting to meet these needs as Dr. Dewey points out, and our own progressive Center Academy is certainly fulfilling these requirements.

—A. M. B.

HUMOR ?

Judge, in its September issue, nominates as the dull-est reading matter of the month—"Swastika versus the Kosher sign".

WHAT IS HAPPENING IN UPPER SILESIA?

IT is now more than three months since the Council of the League of Nations accepted the report of Sean Lester, its rapporteur on minorities, regarding the position of the Jews in Upper Silesia, and since Germany after a bitter struggle, agreed to rectify the discriminatory measures complained of by Franz Bernheim, upon whose petition the League acted.

In these three months what has the German government done to restore to the Jews of Upper Silesia the rights that belonged to them, and which they enjoyed before the Nazi regime overtook them? Has Germany lived up to its agreement, and are the Jews of this portion of the Reich in possession of that normal freedom which is so completely denied their compatriots in the rest of the country?

Theoretically, Jewish rights have been restored in Upper Silesia; that is to say, Jewish doctors and lawyers are permitted to practice their professions, and discriminatory laws against Jews have been taken off the official books. A call to the German consulate in New York City—made more in a spirit of curiosity than with a hope of receiving reliable information—brought the reply that Germany has complied with the requirements of the League in the matter. Were Jewish professionals allowed to practice? Yes, they were. Were those Jews who might have been in government service and dismissed by the Nazis returned to their posts? That, the informant—or rather, informants, for three officials shared in the responses to the questions—did not know. Did they know whether any Jews were employed by the government in Upper Silesia today? No. That was not known. However, the informants added, those Jews who were entitled to pensions under the old regime had been restored to the pay-rolls. Further than that the consulate did not know.

IN fact, however, the Jews of Upper Silesia are little better off today than they were before the League of Nations came to their defence. The same day that the Council

accepted the Lester report the *Berliner Tageblatt* stated: "The German government will naturally respect the Council's decision in the Bernheim case as it has other League decisions. Practically, however, today's decision does not matter."

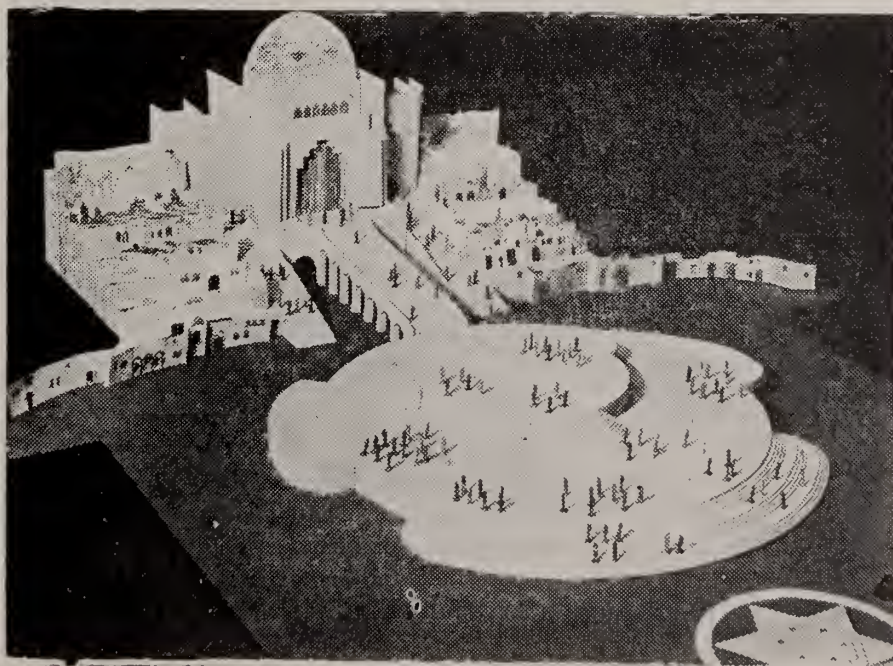
And that is precisely the situation.

The moment the new regulations went into effect the Nazis of Upper Silesia began an intense campaign to see to it that the decision of the League should be another scrap of diplomatic paper. In the town of Glatz alone the municipality passed a resolution the following day to withdraw all its official announcements from newspapers accepting advertisements from Jewish business houses. By word of mouth and through printed matter the order was passed around to boycott every Jewish doctor and every Jewish lawyer as soon as he reopened his doors, and to use more than persuasion to prevent those of liberal inclinations from throwing a bone or two to the proscribed race.

OCCASIONALLY, when discrimination broke through the barriers imposed by the League, the German government was forced to step in and order a recession, as in the Gleiwitz case last month. That municipality had officially excluded Jewish property owners from the subsidy the state provided for the repairing of houses as a means of reducing unemployment. When the Jews complained to the local authorities the ruling was amended to the extent that Jews were included in the subsidy benefits, but with the provision that in repairing their property the Jewish owners

could only employ Aryan labor. Upon further complaint the ministry was obliged to interfere, with the result that Jewish workmen were permitted to receive employment from their brethren.

In the same town the officials had denied the use of the swimming pool in the public park to Jews, although the pool had been built through the contributions of two wealthy Gleiwitzers. *Cont'd page 16*



A drawing of the stages on which were enacted the celebrated pageant, "The Romance of a People," both at the fair in Chicago, and at the Polo Grounds in New York. The design has attracted especial interest because of the harmoniousness with which the varied scenes blend with it.

A JEWISH COMPOSER IN NAME AND FACT—ERNEST BLOCH

By JOSEPH WOLFE

THESE have been many distinguished Jewish composers, but Ernest Bloch is unique among them: he is a Jew and his fame rests largely on music that is known as Jewish.

Bloch has recently received additional attention through his composition of music for synagogal use; but he has been writing music inspired by his Jewishness for many years, and among serious musicians and discerning listeners he is ranked, through this music, among the best of modern composers.

In fact, some critics have acclaimed him as belonging to that select few among music writers of today who will survive. When it is remembered that only two other men are given a good chance for survival, Richard Strauss and Jean Sibelius, it will be seen to what a high elevation Bloch has been raised.

Yet the "Jewish" music of Bloch is nothing of the sort. It can no more be called Jewish than the music of the *Hatikvoh* can be called Jewish (it is a Slavic folk-song). In reality, there is no such thing as Jewish music, as music is known today. We have the intonations brought down to our times through sacred writings but these can hardly be called music. *Kol Nidre* may be classed as authentic Jewish music but such a classification may also be termed doubtful. The Jewish wanderings, and the constant assimilation by Jews of the arts of the countries in which they have lived, make a true racial music impossible. The wailing melodies in the minor key which so many of us take for Jewish music are both a legacy from the Orient (in a much distorted form) and a psychological reaction.

WHAT Bloch has written—and his work includes many titles of purely Jewish import, like the "Schelomo Rhapsody" and "Oriental Symphony on Jewish Themes"—is music felt to be an outgrowth of the racial spirit animating him, and of a desire to paint in tones the scenes and emotions extracted from the Bible. He himself has explained his compositions thus:

"It is not my purpose, not my desire, to attempt a 'reconstruction' of Jewish music, or to base my work upon melodies more or less authentic. I am not an archaeologist. I hold it of first importance to write good, genuine music, *my* music. It is the Jewish soul that interests me, the complex, glowing soul that I feel vibrating throughout the Bible. The freshness and naivete of the patriarchs; the violence that is evident in the prophetic books; the Jewish love of justice; the despair of the Preacher in Jerusalem; the sorrow and immensity of the Book of Job; the sensuality of the Song of Songs.

"All this is in us; all this is in me, and

it is the better part of me. It is all this that I endeavor to hear in myself, and to transcribe in my music; the venerable emotion of the race that slumbers way down in our souls."

This explanation is quite different from the drivel which other composers of "Jewish" music use in describing their work. It is the explanation of a man who sincerely desires to express the inalienable feelings of race.

Bloch has spent a good deal of his life in this country. He came here in 1916, imported by the dancer, Maud Allan. Few will remember Miss Allan. She was a Canadian girl who, after an indifferent career, burst into flame with the Dance of Salome. Because of the clothes she failed to wear and because of the kiss she pressed on the lips of the decapitated John, she scandalized half the world. Bloch was supposed to conduct her orchestra for an American tour, but arrangements went wrong, the tour was suspended and the orchestra disbanded.

HE was however known in the United States through an opera, "Macbeth," which was produced in Paris in 1910. The controversy it caused was noticed by American publications. Romain Rolland was so enthusiastic over the work that he made a journey to Geneva, where Bloch lived, to meet and encourage the young composer (he was only thirty then.) Rolland's commendation precipitated a critical debate, during which Arthur Pougin, a noted French critic, made an uncompromising attack against it. This writer, however, had also condemned "Carmen" after its premiere, saying that Bizet's masterpiece was devoid of melody and even of technical excellence.

Several other works had made the name Bloch known in music centres. These were his "Jewish" music. There was a setting of Psalms 114, 137 and 22, for voice and
(Continued on Page 13)

THE WORLD'S DEBT TO ISRAEL

By LYMAN ABBOTT

WE Gentiles owe our life to Israel. It is Israel who has brought us the message that God is one, and that God is a just and righteous God, and demands righteousness of his children, and demands nothing else. It is Israel that has brought us the message that God is our Father. It is Israel who, in bringing us the Divine Law, has laid the foundation of liberty. It is Israel who had the first free institutions the world ever saw. It is Israel who brought us our Bible, our prophets, our apostles.

When sometimes our own unchristian prejudices flame out against the Jewish people, let us remember that all that we have and all that we are, we owe, under God, to what Judaism has given us.

A STABLE IN PALESTINE

By I. J. HIERI

(I. H. Hieri, known also as Palieskin, was one of the pioneer Palestine colonists and workers for a national homeland.)

THIS episode took place on Erev Rosh Hashonah in the first Jewish colony in Emek Izreal—Merchavia.

How did the first colonists settle in the valley? How was the name Merchavia given to the settlement? In this way.

The beautiful, broad valley of Emek Izreal, surrounded by the Carmel and the Gled hills, heralded a glad welcome to those courageous members of its old inhabitants who, after centuries of wandering, were at last returning to it.

The morning sun sent out its bright beams to guide to new paths twenty-five young men and women, all healthy and strong and walking with firm tread, who entered this marvellously lovely valley. With them they brought ploughs, scythes and many modern implements for farming. But before they betook themselves to the work of tilling the land they climbed up to the highest peak of the neighboring hills and there solemnly made their vow to build a colony and reclaim at least this piece of land, which they had just bought, for Israel. Long did they gaze on the surrounding country. As far as the eye could reach lay broad and glorious plains. They looked to the East and to the West; they looked to the North and to the South, and they saw infinite grandeur in every direction.

And then they realized the meaning of freedom. Freedom—limitless freedom! They felt a sudden urge to fly—raise themselves loftily over this land with its many sparkling colors and fly, fly proudly, over the whole valley, from the hills of Ephraim to the hills of Naphtali, and breathe in great gulps of this air that was free and untainted.

LONG, long they stood, unable to tear themselves away. They were silent. Their lips and their hearts were dumb with joy and sorrow. The grandeur of Emek Izreal overwhelmed them.

It was very quiet all around; the deep, entrancing silence of the East which no one who feels it wishes to break. But the sheer beauty of the surroundings could no longer be choked within oneself, and suddenly one young man cried out — “Chaverim! What God’s grandeur is here! What a merchavia!”

“Merchavia!” The word echoed through the valley. It echoed like some charmed symbol of a new world, and the valley was filled with its sound and with

the glorious enthusiasm of the *chaverim*. And so the colony was named.

They ran down the hill and the eyes of each of the colonists burned with the fire of an ideal happiness. They harnessed twenty horses and mules in a long row and set to work to plough the border lines of the new colony. Their Hebrew songs of freedom were heard far and wide in the valley.

Not long after various rumors were heard circulating among the Arabs regarding the Jews who had settled in the Izreal Valley, who tilled the land with strange implements, and whose womenfolk worked in the fields together with the men.

A hatred sprung up in the Arabs’ breasts towards these Judeans, a hatred which led to the famous onslaught by the Arabs on Merchavia, and about which the Arabs afterwards wove fantastic stories. The heroism of the *shomrim*, the guards, at that time aroused the Arabs to wonder, and they enshrined them in their legendary lore.

THE government officials of the town of Nitzris, under whose authority the colony found itself, also looked askance at the new colony and sought to hinder its progress at every step. They refused to issue permits for the building of houses for the colonists and barns for the cattle. The workmen patiently bore the misery of living in a clay Arab’s hovel, but it was necessary to provide some shelter for the animals, especially since winter with its incessant rains was fast approaching.

It happened a few days before Rosh Hashonah, when we began to build a few large barns for the horses and cattle without permission of the government. Our aim was to build the foundation to the sheds as quickly as possible and then lay the roofs at our convenience. We knew that once the roofs were put on we were safe, for according to the Turkish law no roofed building could be torn down.

We soon discovered that Arab neighbors had spied upon us and reported our activities to the authorities, and dreading a surprise visit from the gendarmes we hurried our work on the foundations.

By Erev Rosh Hashonah this work was completed. The *chaverim* went into the fields to plough, leaving us with two men and six girls to cover the roofs with *karmitch*.

A guard was set to prevent intrusion, and two of us and the girls energetically began covering the roof. The girls helped us by standing on ladders and handing us the *karmitch* while we

(Continued on Page 12)

BUT WHO SHALL SEE?

*But who shall see the glorious day
When, throned on Zion’s brow,
The Lord shall rend the veil away
Which hides the nations now;
When earth no more beneath the fear
Of his rebuke shall lie;
When pain shall cease, and every tear
Be wiped from every eye?*

*Then, Judah, thou no more shalt mourn
Beneath the heathen’s chain;
Thy days of splendour shall return,
And all be new again.
The fount of life shall then be quaff’d
In peace by all who come!
And every wind that blows shall waft
Some long-lost exile home!*

—Thomas Moore

A PRELUDE TO A NEW SEASON

By LEON CRYSTAL

Leon Crystal is the city editor of the Forward, a well-known critic, and has lately been attracting attention as a dramatist. He is one of the best informed men on the Yiddish theatre.

IN starting out on a review of the approaching season in the Yiddish theatre one is tempted to resort to the familiar terms of the times, like "Recovery," "New Deal," and the entire vocabulary of optimism in vogue now. And it is not because of a desire to conform to the requirements of the NRA. The Blue Eagle has hardly anything to do with it. The new signs of life, enterprise and artistic ambitions which one definitely encounters on the rialtos of Second Avenue, Brooklyn and the Bronx cannot be credited to the magic influence of that majestic bird.

It was not a bird at all, to be literal, which began the renaissance. It was the magic spell of a *calf*. This is the English word for the Yiddish "kalb," and it was the phenomenal success of "Yoshe Kalb," by I. J. Singer, produced by Maurice Schwartz last season at his Yiddish Art Theatre, that started the Yiddish theatre on the road to recovery and offered the promise of a New Deal.

The gentlemen who shape the destinies of that extensive amusement industry known as the Yiddish theatre slowly but surely woke up to the jingle of one full box office. The comments at first were disgruntled. This was a false god Maurice Schwartz was worshipping, a golden calf! But then a realization came to them, and it came to them with the force of a revelation. The Yiddish theatre still had life, it had creative genius and it had an appreciative public, providing it ceased to be what it had so long been, and learned anew how to touch the soul of its people.

DESPITE many obstacles from without and considerable difficulties within, Maurice Schwartz conclusively proved this truth. And once it was proven there was no escaping it. The Yiddish theatre forthwith embarked on what may prove to be a new era for it.

It will be sufficient to list only a few of the forces that have already been called to life to give an understanding of the character and scope of this New Deal in the Yiddish theatre.

Peretz Hirschbein, the author of the exquisite folk-plays, "A Forsaken Nook," "The Blacksmith's Daughters," "The Abandoned Inn," which a decade ago made Yiddish stage history, is back after an absence of long and painful duration. And it was not Maurice Schwartz who rediscovered his Hirschbein. If he had it would not have been so remarkable. It is the traditionally commercially-minded Second Avenue Theatre which is opening its new season with a play by this author. To be sure, Hirschbein's new work is to receive a musical treatment; but not at the hands of some musical show hack. The score was composed by a musician of culture and creative strivings, the promising young Lazar Werner.

Celia Adler is back. This profoundly gifted character actress of the Yiddish theatre was absent from the New York stage for years. She too is with the Second Avenue

Theatre, and is scheduled to appear in the stimulating company of Samuel Goldenburg and Joseph Bulov in the Hirschbein play.

OSSIP DYMOV is back. He is a playwright who, in the humble opinion of this writer, is a perfectly blended combination of an Elmer Rice and a Ferenc Molnar, plus a stage technique and a poetic flair all his own. He returned recently to these shores from Hitlerland, where he spent more than five years, contributing to newspapers, journals and the German stage and screen. In former years he wrote for the stage such outstanding works as "The Bronx Express," "Slaves of the People," "Bread," "Human Dust," and "The Last Love." The latter is somewhat of a sequel to his world-famous play "Nju," which has so far been produced in no less than twenty-three languages, including the English. Dymov is now at the directorial helm of the Second Avenue Theatre.

David Herman, of "The Dybbuk" fame, was recently brought to this country for the express purpose of directing a play. And again it was not Maurice Schwartz's Yiddish Art Theatre which brought him, but Miss Jennie Goldstein, recognized queen of the Yiddish melodrama. Mr. Herman was the first to discover S. An-Sky's now famous work and also the first to produce it in Europe (for the Vilna Troupe). Miss Goldstein is beginning a new policy in her theatrical activities. Herman will produce for her a play called "The Sacred Vow" (Der Neider), at her Prospect Theatre, in the Bronx. It was written by Herman Lieberman, hitherto known to Yiddish readers as a distinguished foreign correspondent, critic, essayist and lecturer. "The Sacred Vow" is Mr. Lieberman's first play.

As for the Yiddish Art Theatre, it will shortly reopen its doors for a second season of "Yoshe Kalb." A series of other plays, including a dramatization of Feuchtwanger's novel, "Josephus," will follow.

LUDWIG SATZ, too, has returned after a prolonged absence from the New York stage. This highly gifted comedian is about to reappear at the Public National Theatre in a sequel to his successful musical piece, "The Rabbi's Melody." The production will be made in association with Joseph Rumshinsky, who wrote the music for it.

As for Brooklyn, it will have at least three Yiddish theatres, the Rolland, the Hopkinson and the Lyric. They will not only house the main attractions from Manhattan and the Bronx later in the season, but are already busily engaged in preparing initial offerings of their own, with stock companies far superior to those of the past few years. This too is the result of the new trend.

Little wonder, then, that one is tempted to speak of Recovery and a New Deal. However the future meaning of these terms, in their larger aspects, depends on the result of the present endeavors. Their application to the Yiddish theatre must be similarly considered. There is forever that wide gulf between grand project and realization. The Yiddish theatre during the coming season will at least be well worth watching.

THE FOURTH DIMENSION

By SAMUEL GORDON

IN a Russian town a son was born to Tarphon and his wife, Mirzah, at the same moment that Bernish, the scribe, finished a magnificent Scroll of the Law upon which he worked for more than ten years. Tarphon, in gratitude to the Lord for the gift of his first-born, decided to buy this beautiful scroll for his synagogue, and visited Bernish.

"And then from the innermost receptacle of his storing place came forth the precious manuscript. It was of medium size and compact, nor yet so unwieldily bulky as many of the scrolls that weary the arms of the holders when they are carried about in procession on the Day of Rejoicing in the Law. And Bernish's eyes glowed as he commented on its excellencies.

"Ten years have I worked upon it," Bernish told him, and now every flourish is in its place. And look at the handles—solid ebony from the Land of Kush, and the silk coverings are such as the Indians cannot outvie."

"And then he showed Tarphon the accoutrements and the accessories that belonged to the scroll; and how the breast-margins between the portions were measured by a hair, and the plates of solid silver were worked into the effigy of King Solomon's Temple, with the peristyles and vestibules daintily fretted out from the bulk. And the large head-bells were the shape of crowns, and the clappers inside gave out a sound like cymbals. As for the pointer the upper part was in the form of a palm branch tapering off into a delicately chiselled hand."

THE birth took place a week later. Tarphon had invited all the men of consideration and importance in the neighborhood, notably, Rabbi Eliezar, the renowned Cabbalist, who, it was said, had once caught an angel by the foot and would not let him go until he had been promised a foremost place in the world to come.

"And on the evening of the feast they brought the child, which had been named Ephraim, and laid it on the table before Rabbi Eliezar, that he might give it his blessing. And he alone of all the others had been told of the wondrous coincidence that marked the finishing of the Scroll and the birth of the child. And he laid his shrunken hand on little Ephraim's head, and, lifting his sightless eyes to heaven, he blessed him.

"Now, the old man was toothless, and his utterance was vague and confused; but those who sat near him thought that these were the words he spoke:

Samuel Gordon was a highly talented English-Jewish writer who was at one time compared to Israel Zangwill. He was never widely known, and with his death in 1927, at the age of fifty-six, his works seemed to sink into obscurity. This is an undeserved fate. The Gordon stories—many of them strongly tinged with cabbalistic mysticism—will repay reading.

Gordon was born in Buk, Germany, and spent the first twelve years of his life in the Jewish quarter. Then his parents emigrated to London and he was educated in the City School and in Cambridge. He showed literary aptitude, and after his appointment as Secretary of the Great Synagogue of London, in 1894, when he was 23, he gave more of his time to writing.

He left a number of books, mainly of short stories. "The Fourth Dimension" is in the collection entitled, "A Handful of Exotics", tales of the Russian ghettos. It is published here in abridged form.

"As ye are both cast with in one nativity, so may its soul also be thy soul, and than the soul of the Word of God there is nothing purer and wholesomer on earth. But the Eternal breathed into the limitless vast, and they became, and were, the four things that are His Dimensions. And as thou shalt abide by whatever else may betide it; and as one shall be, so shall the other. And if the twin-soul shall pass all the trials thereof, then shall it live appointed days."

"And all who heard wondered what the blessing meant; but there was no one to give an explanation—not even Rabbi Eliezar, for he died on the way home from the feast of the Covenant."

AS the years passed many strange and wonderful things occurred. When he was still young Ephraim was almost stifled by the poisonous fumes from a stuffed chimney flue, and upon the next Sabbath, when the Scroll of the Law was read, it was noticed that the word in the reading signifying breath was missing, and the context was badly mutilated and incoherent. Some years later in his boyhood, he was barely saved from drowning in the cattle tank, and upon the following Saturday, the word *mayim*, meaning *waters*, was incorrectly written—the final mem being exactly like the initial letter. Then Ephraim was almost sucked to death in a swamp, and when the Scroll was read, the word *ongphar*, meaning *loan*, or *earth*, had shifted from its place. There was no explanation of these phenomena, for the scribe Bernish swore by all that he held holy that these errors in the text of the Scroll were not made by him.

Ephraim developed into a clever lad and much was expected of him by the community. After his *bar mitzvah* it was planned to send him to a talmudic school in another city, there to be prepared for the rabbinate. But on the eve of his departure he was taken ill with a strange fever, and in deepest anxiety Tarphon and Mirzah sat at his bedside during the long stretches of the night.

"And when Mirzah had fallen asleep with the weariness of watching, Tarphon buried his head in his hands; but he did not weep. There was no time for that. He was busy tracing the flimsy thread of memory that he knew lurked somewhere in the recesses of his mind. And all at once a quaint phrase leaped forth therefrom, and he grew puzzled; where had he heard it: 'The four things that are his dimensions.' That was something to work upon. And then came another recollection, which

(Continued on Page 16)

THE REAL SIGNIFICANCE OF THE NRA

AN ADDRESS DELIVERED BY DR. ISRAEL H. LEVINTHAL AT MADISON
SQUARE GARDEN ON SEPTEMBER 12, 1933

I DEEM it a great privilege to have been asked to come here, to bring to you the greetings and the pledge of cooperation of the Jewish members of the Foreign Language Press of this city.

The three large and influential Yiddish newspapers in New York, catering to tens of thousands of readers not only in this city but throughout the length and breadth of this land, want you to know that they stand and will continue to stand a hundred percent behind President Roosevelt in the heroic and gigantic effort he is making, through the NRA to bring reconstruction and recovery in the economic and social life of our people.

In doing this, the Yiddish Press is true not only to the noblest and finest traditions of the Jewish People and Jewish Faith, but also true to the finest traditions of the Yiddish Press, traditions that have won for it the prestige, the influence and the following that it enjoys.

The Yiddish Press joins with all the foreign language newspapers in urging through editorial and article, the whole-hearted cooperation and support of all the people of America for the National Recovery Act.

WE welcome the NRA for many reasons. Primarily, we hail it because it is the first real attempt that has been made since 1929 at national planning, to combat the economic debacle that has come upon us. For four long years, the depression has weighed us down. Attempts were made to fight it, but they were haphazard attempts. They did not represent statesmanlike thinking or planning. We were drifting in the sea of difficulties, not knowing what course to take. Now for the first time America is actually steering the ship of our economic structure on a well-planned course of action.

We hail the NRA, too, because it represents something more than mere planing. It marks a New Deal in the economic and social life of our people. It marks the



DR. ISRAEL H. LEVINTHAL
speaking at the NRA rally in Madison Square Garden, sponsored by
the Foreign Language Press.

passing of that gospel which held sway for so long a time—the gospel of “rugged individualism”, which taught that every man must think of himself alone, and work for himself alone. Against this doctrine the NRA holds aloft the new gospel of collective welfare, of social well-being. It gives the true answer to the old Biblical question: “Am I my brother’s keeper?” It emphasizes the truth so essential for our day that no one part or section of our citizenship can be happy or safe if another part of our citizenship is suffering want and misery.

THE NRA teaches the lesson that we are all one people, all responsible for each other, that our welfare is interlinked with the welfare of each other. America knows no distinction between race, color or creed. We do not ask who or what your grandfather or grandmother was. We are all of America, and America is for us all. In that alone we see success for the NRA.

Other countries across the sea are also making attempts at national recovery, but how different some of these attempts are from ours! We see, in one case the gospel of racial individualism enthroned, a nation endeavoring to bring prosperity to one part of its inhabitants by crushing the life of another part, trying to bring economic life to the members of one race by bringing economic ruin and death to the member of another. In America, we thank God, the NRA proclaims a nobler, a truer gospel. In America we all stand or fall together. The NRA speaks to us in the spirit of the words which Moses spoke to the Israelites of old: “Ye stand this day all together before the Lord your God!”

Because of these ideals, the Yiddish Press, together with the other foreign language newspapers, hails the NRA as the dawn of an era that will usher in new peace and happiness. Through the NRA America is destined to become once again the hope of the world, pointing the way to lasting happiness for all mankind.

CENTER NEWS

NEW YEAR'S GREETINGS

Rabbbi and Mrs. I. H. Levinthal extend to the families of the officers, trustees, directors and members, as well as to all of the various staffs of the Center, their sincerest prayers and best wishes for a very Happy New Year. May the new year mark the end of sorrow for our people and the dawn of a new era of peace and blessedness.

On behalf of the entire staff, I want to extend to all the officers, directors and members of the Brooklyn Jewish Center and their families a cordial greeting and best wishes on the occasion of the New Year.

JOSEPH GOLDBERG,
Administrative Director

CENTER FORUM TO OPEN OCTOBER 23rd

The weekly Forum will begin on Monday evening, October 23rd, and will be continued throughout the season. The Forum and Education Committee is now making plans to secure as speakers for our Forum some of the leading men and women in the country.

We are extremely pleased to announce that the famous Berlin Correspondent for the Chicago Daily News, Edgar Ansel Mowrer, will speak on the present conditions in Germany at a Forum meeting early in November. Mr. Mowrer was the President of the Foreign Correspondents at Berlin and the author of "Germany Puts the Clock Back", which so enraged the Hitler Government that he was recently forced to leave Germany and return to the United States. This will be Mr. Mowrer's only appearance in Brooklyn.

PERSONALS

Rabbi and Mrs. Levinthal celebrated their silver wedding anniversary on August 12th. The Review extends to them its sincerest congratulations and the best wishes of the entire Center membership.

The Center offers its heartfelt hopes to Mr. Joseph Goldberg, our Administrative Director, and to Mrs. Goldberg, for the speedy and complete recovery of their son, Ephraim.

CENTER ACADEMY ANNOUNCES SPECIAL RATES FOR KINDERGARTEN

A drastic reduction in the tuition fees for children attending the Kindergarten and Pre-Kindergarten has been decided upon by the Center Academy Board of Trustees, namely: \$100.00 per year for half-day Kindergarten and \$200 per year for those attending full day.

Children may be registered now at the School office.

ROSH HASHONAH SERVICES

Services for Rosh Hashonah will be held in the Main Synagogue and in the Auditorium this Wednesday evening, September 20th, promptly at 6:45 o'clock. Thursday and Friday mornings our services will begin at 7:00 o'clock.

In the Main Synagogue the services will be conducted by Rev. Samuel Kantor and the Kaminsky Choir. Rabbi Levinthal will preach on Thursday morning on "Recreating a Shattered World". On Friday morning he will preach on the subject "What Judaism Demands of Us—A Program for a Jewish Life". The sermons will be delivered at about 10:30 o'clock, and the members and seatholders are urged to please be in their seats before the sermon begins.

In the Auditorium the services will be conducted by Rev. M. Forster assisted by Rev. J. Rabinowitz. The speaker will be Rabbi Sidney B. Hoenig.

YOM KIPPUR SERVICES

Services for Kol Nidre Eve will be held on Friday evening, September 29th, promptly at 6:30 o'clock. On Saturday morning, services will begin at 7:00 o'clock.

Rabbi Levinthal will preach on Friday evening in the Main Synagogue, immediately after the chanting of the Kol Nidre Prayer, on the subject "These Are Our Weapons". On Saturday morning, Memorial Services for the Dead will be said at 10:30 o'clock. The sermon by Rabbi Levinthal will be preached immediately after the Yizkor service. He will preach on "The Greatest of Miracles".

Rev. Kantor and the Kaminsky Choir will officiate at the Friday evening and Saturday morning services.

Rev. M. Forster, assisted by Rev. J. Rabinowitz, will officiate at the services to be conducted in the Auditorium.

KOTIMSKY AND TUCHMAN ASSUME SUPERVISION OF CENTER CATERING DEPARTMENT

The well known Brooklyn caterers, Messrs. Kotimsky and Tuchman, have assumed supervision of the catering and restaurant department of the Center. It is their intention to make the Center the finest kosher catering place in the city.

Members are advised to please communicate with them regarding any affairs they may plan, such as Bar Mitzvahs, weddings, engagements, anniversaries, etc. They will be glad to quote prices and be of service to you.

THE SISTERHOOD'S NEW YEAR GREETING

On behalf of the officers of the Sisterhood I want to extend to all members of our organization and their families sincere wishes for a New Year filled with happiness and contentment.

We are looking forward to an active season of activities in which we hope to have the fullest cooperation of all members of our Sisterhood.

Mrs. PHILLIP BRENNER, *President*

A STABLE IN PALESTINE

(Continued from Page 7)

worked on the roof. We labored so swiftly, that even when a piece of the roof fell on my foot and injured it I could not spare the time to wipe away the blood that gushed out. And so the roof grew with every minute that passed.

Some hours after midday our guard signalled us from his post on the hill that a cloud of dust was visible on the road from Nitzris. It was doubtless made by the gendarmes hurrying to stop us. We increased our efforts to a furious pace and although we might be parched with thirst no one stopped for even a drink of water. Just before sundown we had the satisfaction of seeing the roof completely laid, and just as we climbed down the soldiers arrived.

The chief burst into a rage when he saw he was too late.

"Why did you build your house without a permit?" he shouted, striding towards us.

"This is not a house," one of us replied calmly. "It is merely a *succah*, which we intend to use for our holiday, *Succath*."

"But Succath is three weeks off," he replied. "Why did you build it at this time, which is near to your New Year?"

Our bold chaver did not lose his wit.

"You see," he said, "there is a Jewish law which devout Jews must observe. It is that *succahs* must be built Erev Rosh Hashonah."

The chief and his gendarmes had by now discovered what a *succah* our barn was, but the strong cognac and coffee with which we treated them and the few coins which we innocently pressed into their hands, coupled with the fact that the roof was already laid, served to blind them to the transgression, and they rode away.

That evening, when our comrades came home they found the barn ready for the animals. We were naturally all very merry about it but I felt unusually happy. Seemingly such a trilling thing, this laying of a stable roof, yet I felt a spirit of achievement such as I have rarely experienced since.

An hour before the sun set and finally sank into the sea behind the Carmel hills, the last hour of the old year, the *chaverim* gathered in the last snoops of wheat and carted them off to the station. They hastened before the year expired to reduce their large money deficits and to settle all their accounts, and by the time the first shadows of night fell our work was done.

The night of Rosh Hashonah we spent in our colony hospital, together with the sick and our nurse Manitchke. We wished each other happy New Years and voiced the hope, that came from our hearts, that in the near future our numbers would be multiplied, that our loneliness should not be so great and that our colonies should be sown thickly in this fair valley of Israel, where the Arabs but scraped the surface of a rich soil that nature destined to support a nation.

GROUPS IN MODERN MUSIC EDUCATION FOR CHILDREN

meet at the Brooklyn Jewish Center after 3 P. M.

under the direction of

ROSE R. JOCKWIG

(Affiliated with Progressive Schools and the Music Committee of the Child Study Association of America)

Upper and Lower
Elementary Groups

Boys and Girls
Ages 4 through 11

The Work Includes

Singing, rhythms, original creations in melody by the children, rhythmic orchestra, ear training, sight singing, music appreciation, music history and biography, piano, (embracing fundamental principles of harmony, technique and transposition at the keyboard).

Aim

Real knowledge is born of Experience. We therefore proceed to develop what lies dormant within—learning through feeling and doing, rather than through the imposition and memorization of facts.

Studios:

Steinway Hall, N. Y.
Bensonhurst
Brooklyn Jewish Center

Season:

October through May
Enrollment: Tuesday, October 3.

For further information, address

ROSE R. JOCKWIG

c/o Brooklyn Jewish Center 667 Eastern Parkway

A JEWISH COMPOSER IN NAME and FACT -- ERNEST BLOCH

(Continued from Page 6)

orchestra; the Solomon rhapsody, for cello and orchestra, and the symphony on Jewish themes.

In New York he soon found himself surrounded by interested people. The "Friends of Music," an organization devoted to performing music not ordinarily played, took him under its protection and arranged a concert of his works at Carnegie Hall. The celebrated Flonzaley Quartet played his string quartet and he was given a post as instructor in harmony and composition at the David Mannes school.

It was the concert in Carnegie Hall, given in 1917, that brought Ernest Bloch his greatest success. Over a hundred musicians comprised the orchestra. Several Metropolitan Opera singers were engaged for the solo parts in the Psalms, Hans Kindler was the cello soloist in the rhapsody and Arthur Bodanzky conducted.

Bodanzky did his work with the greatest enthusiasm. At the rehearsals he was indefatigable. Clad in an ancient Palm Beach coat and baggy trousers he drilled his men mercilessly, drawing out the last bit of power and subtlety from them. During the infrequent rest periods he was seen running about from one distinguished guest to another, Godowsky here, Geraldine Farrar there, telling each emphatically that "it (the music) was well worth doing."

Tremendous interest had been stirred up in the concert. It seemed as if everyone in New York knew about it and regarded it as a sort of gala event marking the inauguration of some new artistic movement. Pitts Samborn, then music critic of the "Globe" and now of the "World-Telegram," said a few days before the concert that he was afraid to go into the corner haberdashery store to buy a tie for fear of being pressed to say another word on behalf of Bloch.

The concert itself was a brilliant event. Carnegie Hall was filled from floor to roof and the music was received with the keenest enthusiasm. Strangely enough it was the Jewish section of the audience—the non-professional section, that is, and those attached to Jewish institutions—that found the least interest in the performance. For them this Jewish music seemed completely foreign. Those torrents of rich harmony, those philosophic tone-paintings were puzzling. It was music very far removed from the Jewish melodies they had heard projected through alleged Jewish folk-songs, and they could not accept it.

Since that event Bloch's music has been heard in concert halls more frequently, and more critics have devoted themselves to his music. Through his teaching of composition his influence has also been felt by young American composers.

DO YOU LOVE

*To Read the Latest Books?
To Eat Delicious, Fresh Candies?*

Phone LAfayette 3-8456

or visit

THE

Paramount Nut and Book Shops
Albany Ave. Bet. Eastern Parkway & Union St.

BOOKS TO RENT AT MOST
REASONABLE PRICES

CLOSED FROM FRIDAY SUNDOWN
TO SATURDAY SUNDOWN

Frederick Hollander

MONUMENTS

MAUSOLEUMS

QUALITY — VALUE

798 JAMAICA AVENUE

Brooklyn, N. Y.

Phone APplegate 7-2332

PERPETUATE THE MEMORY OF
YOUR BELOVED DEPARTED ONES

By Erecting A
MEMORIAL TABLET

— in the —
CENTER SYNAGOGUE

Tablets ordered now will be placed in time
for the High Holy Day Services.

COAL

Famous Reading Anthracite Coal

ELIAS BERNSTEIN

1014 PARK PLACE

Brooklyn, N. Y.

Telephone: LAfayette 3-6510

Grand Coal Co. Coal Yard
6th St. and Gowanus Canal

HIGH CLASS ELEVATOR APARTMENTS

— FOR RENT —

Finest Residential Section — Reasonable Rent

959 PARK PLACE

(Bet. Brooklyn & New York Aves.)

2½ Rooms—5 Rooms (2 Baths)
and 6 Rooms (3 Baths)

985 PARK PLACE

(Corner Brooklyn Avenue)

6 Room Corner Apartment

(with 3 Baths)

Suitable for Physician

PRIVATE CEMETERY PLOTS

offered for sale

— on the —

Brooklyn Jewish Center

Subdivision of the old Montefiore Cemetery

at Springfield, L. I.

Splendid plots at prices below the market

value—Convenient terms of payment.

For further details communicate with
the Center office.

HYMAN SPITZ

FLORIST

1685 PITKIN AVENUE

-extends best wishes for a

HAPPY NEW YEAR

PARKWAY POST 61

JEWISH WAR VETERANS OF U. S.

extends New Year Greetings and a cordial invitation to Jewish Veterans to join our Post.
Meetings held at the Brooklyn Jewish Center.

Compliments of

MODERN SILVER LINEN SUPPLY CO.

543 WEST 23rd STREET

NEW YORK CITY

THE FOLLOWING HAVE APPLIED FOR MEMBERSHIP IN THE BROOKLYN JEWISH CENTER:

- | | |
|--|---|
| <p>Fleischman, Miss Vivian
Teacher
Residence—1625 Union Street</p> <p>Garelik, Nathan
Unmarried
Teacher
Residence—543 President Street
Business—150 Albany Avenue
<i>Proposed by Morris W. Haft</i></p> <p>Gerber, Miss Helen
Residence—753 Crown Street
<i>Proposed by Mrs. Benj. Forman</i></p> <p>Joley, Albert
Married
Distilling
Residence—1614 Bedford Drive
Business—230 Park Avenue</p> <p>Levine, Miss Louise
Residence—201A Kosciusko Street</p> <p>Levenson, Max M.
Unmarried
Made to Order Clothing
Residence—1715 Union Street
Business—1364 Broadway, N.Y.
<i>Proposed by Sol M. Kurshan and Morris Kramer</i></p> <p>Litzky, Moses
Married
Wholesale Paints
Residence—145 Cleveland Street
Business—3310 Fulton Street
<i>Proposed by Joseph Goldberg</i></p> <p>Margulies, Herman
Married
Window Cleaning
Residence—1045 St. Johns Place
Business 121 Livingston Street
<i>Proposed by Harold Jacobs</i></p> | <p>Rubin, Jack
Unmarried
Wholesale Butcher
Residence—250 East 7th Street
Business—2282 Twelfth Avenue, N. Y.
<i>Proposed by Saul Alpern</i></p> <p>Samuelson, Milton
Unmarried
Ladies' Hand Bags
Residence—235 East 93rd Street
Business—1123 Broadway, N. Y.
<i>Proposed by Max E. Landau</i></p> <p>Shapiro, James
Married
Paper
Residence—10 Midwood Street
Business 315 Fifth Avenue, N. Y.
<i>Proposed by Joseph Goldberg</i></p> <p>Tanenbaum, David
Unmarried
Mfr. Ladies' Underwear
Residence—1094 Park Place
Business—131 Spring Street, N. Y.
<i>Proposed by Barnett Tanenbaum</i></p> <p>Unger, I.
Married
Cigars and Stationery
Residence—803 Washington Avenue
Business—803 Washington Avenue
<i>Proposed by Joseph M. Schwartz and M. Mandel Schachne</i></p> <p>Weiss, Dr. Herman I.
Physician
Unmarried
Residence—770 St. Marks Avenue
Business—770 St. Marks Avenue
<i>Proposed by Dr. Nathan D. Wolf</i></p> <p>Zobel, Mrs. Harriet Bellin
Residence—1379 Carroll Street
<i>Proposed by Charles H. Bellin</i></p> |
|--|---|

THE FOLLOWING HAVE APPLIED FOR REINSTATEMENT AS MEMBERS OF THE BROOKLYN JEWISH CENTER:

- | | |
|---|---|
| <p>Krimsky, Jacob
Married
Real Estate
Residence—444 Crown Street
Business—444 Crown Street
<i>Proposed by Harold Lipsky</i></p> | <p>Shapiro, Dr. Benjamin
Married
Dentist
Residence—849 Eastern Parkway
Business—849 Eastern Parkway</p> |
|---|---|

THE SABBATH

Friday Evening Services will be held at 6:30 o'clock.
Sabbath Morning Services at 8:45 o'clock.

DAILY SERVICES

Morning Services at 7:00 and 7:45 o'clock.
Mincha at 7:00 P. M.

- Sweedler, Hon. Nathan
Married
Judge
Residence—194 Crown Street
Business—27 Snyder Avenue

EMANUEL GREENBERG, *Chairman*
Membership Committee

THE FOURTH DIMENSION

(Continued from Page 9)

ran: 'And if the twin-soul shall pass all the trials thereof, then shall it live appointed days.' Were not these the words that Rabbi Eliezar had uttered at Ephraim's initiation into the Covenant? And then Tarphon carefully pieced together his conjectures. In the week that Ephraim had nearly suffered death from the poisonous vapors, was there not missing from its place in the Scroll the word *ruac*, signifying *air*, the clean breath of the nostrils? And then again, when Ephraim was nearly drowned in the cattle tank, was not the word for *waters* found to be ill-conditioned—the end letters the same as the beginning—even as Ephraim had thought that the bottom of the tank was of like nature to the top? And Tarphon thought tremblingly of the last point: when Ephraim had gone to gather bullrushes, was there not an untoward dislocation of the word which means *earth*, even as the ground had moved from its place under his feet? And so Ephraim had run the gauntlet of air, water and earth, and in each case the Scroll had suffered mishandling in the words of this meaning. And now it was clear to Tarphon that the 'four dimensions of God' were the four elements, and the 'twin-soul' was the spirit animating both his child and the Scroll that had been born into life at one and the same moment. And what further proof did he need? Was not the boy writhing with inflammation of his vitals? Was he not burning as with a fire? That was it—and Tarphon leapt up like a madman—there was some word signifying fire, flame or burning which needed correction in the Scroll, and if that were done the danger would be passed and the elements conquered, and then his boy Ephraim would live long days and be a king among men. And so Tarphon stormed

out through the door—he would search the Scroll from beginning to end, even if the sight of his eyes perished over it. But suddenly he stopped—it was very strange: surely the sun had long gone down, and it was too early for the dawn; but over there to the West was a reddish glare that increased as he went on, and round the corner men came running, breathlessly shouting:

"Tarphon, Tarphon, the synagogue is in flames."

"And Tarphon dashed on, with wolf-like eyes and gnashing teeth, and when he came up to the crowd that stood outside the burning edifice, he clove through them as a thunderbolt cleaves through ears of corn, shrieking: 'The Scroll—the Scroll—else he dies—he dies!' And before they could hold him he had dashed into the flaming chaos of destruction, torn down the aisle to the sacred Ark that spat sheaves of fire at him—and lo, there was the Scroll, blazing like touchstone. But what of that? There was the Scroll, in cinders or not, what mattered it? And out again he came, like a demon who has burst his chains from amid the holocaust of his damnation. And on and on he ran, holding the charred trophy above his head—and when he came in they had just finished stretching the linen sheet over the starkening limbs and were turning the looking-glasses towards the wall.

"Two days afterwards was the Fast of Ab, the anniversary of the destruction of Jerusalem, the day whereon are carried to the 'Good Place' for burial all the torn leaflets and spoilt synagogue gear whereon appears the name of God; but the Scroll of Tarphon was buried in one and the same coffin with his son Ephraim.

"Say, are not these things wonderful?"

WHAT IS HAPPENING IN UPPER SILESIA?

(Continued from Page 5)

witz Jews. This prohibition too was withdrawn.

One method the Nazis of Upper Silesia found to readily counteract the League intervention was through the insurance companies and sick benefit societies.

On August 19 the Union of private sick benefit funds announced that it would not honor any bills received from Jewish doctors for the treatment of the sick-fund patients. These patients were ordered to consult only Aryan doctors. Only if a non-Aryan doctor treated a non-Aryan patient would he be paid for his services, and in that case his bill had to be accompanied by a declaration of non-Aryan descent from the patient.

In compensation cases, however, where the prohibition of Jewish doctors is now officially illegal, other means have been used to prevent such professions from benefiting. There are duplicate sets of forms in the compensation offices, one for Jewish doctors and one for Aryan. Patients have the right to ask for any doctor on the lists. Should a patient however request to be treated by a doctor known to the officials to be a Jew

the patient is asked:

"Do you know that so-and-so is a Jew?"

If the reply is in the infirmative the patient is asked further:

"Do you *insist* on having this doctor attend you?"

No one can resist this question. The answer is invariably no.

Upper Silesian Jews have also been made the victims of reprisals even more than elsewhere. When the Polish press across the border publishes news of ill-treatment of Jews in Germany some Jews in German Silesian towns are promptly arrested on the theory that the Jews there were responsible for transmitting the "false" information. On August 9, for example, there were mass arrests of Jews in Bethuen on the pretext of passing "atrocities" information to newspapers in Katowitz, Poland.

The Berheim case brought world-wide attention, and the press of the world prominently featured Germany's "defeat" when it surrendered to the League. But the Nazis knew that, as the *Berliner Tageblatt* put it, the decision would be "of no special importance."

MR. AND MRS.
LOUIS W. BERNARD
and Family

of 260 BROOKLYN AVENUE

*EXTEND TO ALL THEIR FRIENDS AND RELATIVES THEIR
BEST WISHES FOR A HAPPY NEW YEAR*

MR. AND MRS.
ISIDOR FINE

*EXTEND TO THE MEMBERSHIP OF THE BROOKLYN
JEWISH CENTER AND TO THEIR FRIENDS AND
RELATIVES THEIR SINCERE WISHES FOR
A HAPPY AND PROSPEROUS
NEW YEAR*

MR. AND MRS.

DAVID GOODSTEIN

of 1338 CARROLL STREET



*extend to their friends and relatives and
the Jewish community in general
their sincere wishes for a very
Happy and Prosperous
New Year*

MR. AND MRS.

JOSEPH M. SCHWARTZ

extend to the officers, trustees, Board of Governors
and the entire membership of the Brooklyn
Jewish Center, as well as to their relatives
and friends, their best wishes for a
Happy and Prosperous New Year

MR. AND MRS.

HENRY SEINFEL

extend to the officers, trustees, Board of Governors
and the entire membership of the Brooklyn
Jewish Center, as well as to their relatives
and friends, their best wishes for a
Happy and Prosperous New Year

A HAPPY NEW YEAR

— from —

RATNER'S DAIRY

138 DELANCEY STREET

NEW YORK CITY

MAX ZANKEL

JACOB HARMATZ

LOUIS ZANKEL

MR. AND MRS.

JACOB L. HOLTZMANN

extend their best wishes for a

HAPPY NEW YEAR

MISIKOFF BROTHERS

1406 PITKIN AVENUE

*extend to the members of the Brooklyn
Jewish Center and their families*

their sincerest wishes for a

happy, healthy and

prosperous

New Year

THE
MIZRACH WINE CO., Inc.

*Importers of Palestine Mizrach Carmel Wines
extend their greetings for a joyous
and prosperous New Year*

— TO —

the Rabbi, Officers and Members of the
Brooklyn Jewish Center

320 GRAND STREET

DRy Dock 4-7999-4959

HON. AND MRS.

IRWIN STEINGUT

*extend to their friends and relatives
and the Jewish community in
general their sincere wishes
for a very Happy
and Prosperous
New Year.*

MR. AND MRS.

HYMAN AARON

extend their best wishes for a happy and prosperous New Year to all the officers, Trustees, Directors, and members of the Center, as well as to their friends and relatives.

PROF. AND MRS.

MAURICE FINKELSTEIN

of 1066 PARK PLACE

extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year

MR. AND MRS.

HENRY GOLD

extend their best wishes for a happy and prosperous New Year to all the officers, trustees, directors, and members of the Center, as well as to their friends and relatives.

DR. AND MRS.

MAX GOLDSTEIN

334 NEW YORK AVENUE

extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year

HON. MR. AND MRS.

EMANUEL GREENBERG

of 1281 CARROLL STREET

extend to their friends and relatives and the Jewish community in general their sincere wishes for a very Happy and Prosperous New Year

MR. GEORGE JABLOW

of 1340 PRESIDENT STREET

extends to his friends and relatives and the Jewish community in general his sincere wishes for a very Happy and Prosperous New Year

MR. AND MRS.

FRED KRONISH

and Son

1333 PRESIDENT STREET

wish their parents, relatives and friends Health, Happiness and Prosperity for the New Year

MR. AND MRS.

HARRIS SALIT

of 1307 CARROLL STREET

extend to their friends and relatives, and to the officers and members of the Center, their best wishes for a Happy New Year

MR. AND MRS.

MORRIS DLUGASCH

*wish their relatives and friends, Health,
Happiness and Prosperity for the
New Year*

MR. AND MRS.

JACOB EISENBERG

1015 WASHINGTON AVENUE

*extend to their relatives and friends
Happy Greetings for the New Year*

MR. AND MRS.

M. FABRIKANT

640 EMPIRE BOULEVARD

*extend to their friends and relatives
their best wishes for a Happy New Year.*

MR. AND MRS.

JACOB A. FORTUNOFF

of 780 MONTGOMERY STREET

*wish their relatives and friends Health,
Happiness and Prosperity for the
New Year*

MR. AND MRS.

CHARLES GOELL

and Family

*extend best wishes for the New Year
to their friends and family and all
members of the Center.*

MR. AND MRS.

JACOB GOELL

of 576 EASTERN PARKWAY

*wish to extend New Year's Greetings to
their relatives and officers and members
of the Center*

MR. AND MRS.

ABRAHAM GINSBURG

1324 CARROLL STREET

*extend to their friends and relatives
and all the members of the Center
their best wishes for a Happy
New Year.*

MR. AND MRS.

SAMUEL GREENBLATT

959 PARK PLACE

*extend to their friends and relatives their
best wishes for a Happy New Year*

MR. AND MRS.

AARON LEWIS

of 1482 CARROLL STREET

*extend to their friends and relatives their
best wishes for a Happy New Year*

LISS & NOCHLIN BAKERY

328 ALBANY AVENUE

*extend to their friends and relatives their
best wishes for a Happy New Year*

MR. AND MRS.

JOSEPH MICHALOVER

*extend to their relatives and friends
Happy Greetings for the New Year*

MR. AND MRS.

SOLOMON LEIBOWITZ

1355 PRESIDENT STREET

*extend to their relatives and friends their
sincere wishes for a Happy and Prosperous
New Year*

MR. CYRUS LEVINthal

of 475 FIFTH AVENUE, NEW YORK CITY

*extends to his relatives and friends
Happy Greetings for the New Year*

MR. AND MRS.

HYMAN RACHMIL

and Sons

1056 PRESIDENT STREET

*extend to their friends and relatives their
best wishes for a Happy New Year*

LEO RACKOFF

JEWELER

306 GRAND STREET, NEW YORK
corner Allen Street

extends best wishes for a Happy New Year

MR. AND MRS.
R. ALBERT

763 EASTERN PARKWAY

*wish their relatives and friends a
Happy New Year*

MR. AND MRS.
BENJAMIN BREIER

*wish their relatives and friends a
Happy and Prosperous New Year*

NEW YEAR'S GREETINGS FROM

MR. AND MRS.
SAUL FELDMAN

1129 PARK PLACE

DR. AND MRS.
R. FINKELSTEIN
and Family

576 EASTERN PARKWAY

*wish their relatives and friends a Happy
and Prosperous New Year*

MR. AND MRS.
HARRY A. FREEDMAN
and their Children

1522 PRESIDENT STREET

*extend to their friends and relatives their
best wishes for a Happy New Year*

MR. LOUIS B. FUNK

1245 EASTERN PARKWAY

*extends his New Year Greetings to his
Friends and Relatives*

MR. AND MRS.
MARTIN M. GOLDMAN

645 EASTERN PARKWAY

*extend to their friends and relatives their
best wishes for a Happy New Year*

MR. AND MRS.
ISIDOR GRAY

and Family

1459 PRESIDENT STREET

*extend to their friends and relatives their
best wishes for a Happy New Year*

NEW YEAR'S GREETINGS FROM

MR. AND MRS.
DAVID HALPERN

1540 UNION STREET

MR. AND MRS.
NATHAN HALPERIN

748 ST. MARKS AVENUE

*extend their New Year Greetings to their
Friends and Relatives*

MR. AND MRS.
HENRY HOLTZMANN

of 147 WEST 79TH STREET, NEW YORK

*extend their New Year Greetings to their
Friends and Relatives*

MR. AND MRS.
JOSEPH HOROWITZ

225 EASTERN PARKWAY

*extend to their relatives and friends their
best wishes for a Happy, Healthy and
Prosperous New Year*

REV. AND MRS.
SAMUEL KANTOR

*extend to their relatives and friends their
best wishes for a Happy and Healthy
New Year*

MR. AND MRS.
MORRIS KRAMER

446 KINGSTON AVENUE

*wish their relatives and friends a Happy
and Prosperous New Year*

MR. AND MRS.
PHILIP L. LIPSHUTZ

and Sons

1387 CARROLL STREET

*extend to their friends and relatives their
best wishes for a Happy New Year*

MR. AND MRS.
MAX LOVETT

of 1267 PRESIDENT STREET

*wish their relatives and friends a
Happy and Prosperous New Year*

MR. AND MRS.
ISADOR LOWENFELD

258 SULLIVAN PLACE

*extend their New Year Greetings to their
Friends and Relatives*

MR. AND MRS.
IRVING LURIE

and Family

of 1293 CARROLL STREET

*wish their relatives and friends a Happy
and Prosperous New Year*

MR. AND MRS.

ISIDOR POLIVNICK

*extend to their friends, relatives and mem-
bers of the Center their best wishes
for a Happy New Year*

MRS. IRENE POLLACK

of 1660 UNION STREET

*extends to her relatives and friends her
best wishes for a Happy New Year*

MR. AND MRS.
MORRIS ROSENFELD

354 NEW YORK AVENUE

*extend to their friends as well as to all
the members of the Brooklyn Jewish
Center a Happy New Year*

MR. AND MRS.
SAMUEL ROTHKOPF

of 546 CROWN STREET

*wish their relatives and friends a Happy
and Prosperous New Year*

MR. AND MRS.
ABRAHAM SHAPIRO

and Family

and MRS. FROMBERG

of 725 ST. MARKS AVENUE

*extend to their friends and relatives their
best wishes for a Happy and Prosperous
New Year*

MR. AND MRS.
JOSEPH STARK
and Family

of 270 CROWN STREET

*extend to their relatives and friends their
best wishes for a Happy New Year*

MR. AND MRS.
HARRIS WEINGOLD

of 1322 CARROLL STREET

*extend their New Year Greetings to their
Friends and Relatives*

MR. AND MRS.
WILLIAM WEISMAN

*extend their New Year Greetings to their
Friends and Relatives*

MR. AND MRS.
HARRY ZIRINSKY

of 550 CROWN STREET

*extend to their relatives and friends their
best wishes for a Happy New Year*

MR. AND MRS.
SAMUEL S. WEISBERG

9 PROSPECT PARK WEST

extend to their friends and relatives their best
wishes for a Happy New Year

MR. HEYMAN SCHRIER

extends to his relatives and friends

Happy Greetings for the New Year

MR. AND MRS.
BENJAMIN H. WICKSEL

of 704 MONTGOMERY STREET

*extend to their friends and relatives their
best wishes for a Happy New Year*

MR. AND MRS.
ALBERT WITTY
and IRWIN

1324 CARROLL STREET

*extend to their relatives and friends their
best wishes for a Happy New Year*

MR. AND MRS.
GEORGE J. YOUNG

1333 PRESIDENT STREET

*extend to their relatives and friends
Happy Greetings for the New Year*

KOTIMSKY and TUCHMAN

Caterers of the

BROOKLYN JEWISH CENTER

Extend the

NEW YEARS GREETINGS

to all

Members of the Institution

and their families



WE ARE READY TO CATER FOR ANY
JOYOUS OCCASION YOU MAY BE
PLANNING, AND WE CAN AS-
SURE YOU OF THE FINEST
SERVICE AT MODERATE
PRICES.

A Happy and Contented New Year to all!

AND MAY WE REMIND YOU THAT —

A NEW YEAR

OF COMFORT AND HEALTH CAN BE
MORE EASILY REALIZED BY WEARING
THE REMARKABLE SHOES DEVISED BY
TREE-MARK.

THOUGH BEAUTIFULLY STYLED AND
REASONABLY PRICED THESE SHOES
CONFORM TO THE MOST SCIENTIFIC
SPECIFICATIONS FOR CORRECT FOOT
POSTURE.

TREE - MARK SHOES ARE MADE FOR
EVERY MEMBER OF THE FAMILY, AND
EVERY MEMBER OF THE FAMILY IS
WELCOMED IN TREE-MARK'S FAMOUS
STORE TO HAVE THE FEET THOROUGH-
LY EXAMINED BY SKILLFUL PODIA-
TRISTS. THERE IS NO CHARGE FOR
FOR THIS SERVICE.

TREE MARK SHOE CO.

6 DELANCEY STREET

NEW YORK CITY
